The Alliance Weekly

FEBRUARY 15, 1956

THE NEW AND THE OLD, FORMOSA

In this issue

A FAITH-IMPELLED DECISION

By Dr. Alfred C. Snead

The Editorial Voice

THE LAW OF THE LEADER

Cattle are driven; sheep are led; and our Lord compares His people to sheep, not to cattle.

It is especially important that Christian ministers know the law of the leader—that he can lead others only as far as he himself has gone. It is of course physically impossible for a shepherd to lead sheep unless he is ahead of them. To attempt to get them into pastures where he has not first gone he could only try to drive them, which would be to confuse them with cattle and to lose his own character as a true shepherd.

The minister must experience what he would teach or he will find himself in the impossible position of trying to drive sheep. For this reason he should seek to cultivate his own heart before he attempts to preach to the hearts of others. If his idea of the green pastures is a lush knowledge of Bible doctrine, he can by hard study and careful teaching lead others as far as he has gone, viz., into a knowledge of doctrine. If he tries to bring them into a heart knowledge of truth which he has not actually experienced he will surely fail. In his frustration he may attempt to drive them; and scarcely anything is so disheartening as the sight of a vexed and confused shepherd using the lash on his bewildered flock in a vain attempt to persuade them to go on beyond the point to which he himself has attained.

There is of course a body of truth that cannot be experienced. By its very nature it can only be received and believed. Such, for instance, is the history recorded in the Bible and all prophetic Scripture yet unfulfilled. There is no way for these truths to be entered into except as we believe them as part of the total redemptive revelations. There is another vast body of truth which can have no final meaning for us except as we experience it. Grace, mercy, forgiveness, cleansing, personal faith in Christ, obedience, cross-carrying, death of the self-life, the infilling with the Holy Spirit, the indwelling of Christ and the walk in the Spirit: these are not doctrines to be believed merely, but spiritual experiences which a given man or woman may or may not enter into personally. These are the truths into which men cannot be driven, but only led by someone who has been there himself.

This law of the leader is demonstrated first in the life of our Lord. He did not and does not drive His people; rather He leads the way Himself and enables His followers to come after Him. He suffered at the hands of men and can therefore fairly ask His pe to suffer as He did. While He lived on earth He about doing good, walking in dignified poverty, a is no injustice when He calls His followers to liv frugality and simplicity. He lived in the bosom o Father even while here below (John 1:18), and le way for us so we may do the same. He bore His and died upon it, so the New Testament require of personal crucifixion for all believers is morally lo Finally, He arose and ascended to sit in heavenly p and thus give foundation to Paul's words in Colos "If ye then be risen with Christ, seek those things w are above, where Christ sitteth on the right hand of Set your affection on things above, not on things o earth. For ye are dead, and your life is hid with C in God."

The law of the leader tells us who are prea that it is better to cultivate our souls than our vo It is better to polish our hearts than our pulpit man though if the first has been done well and success it may be profitable for us to do the second. We ca take our people beyond where we ourselves have l and it thus becomes vitally important that we be m God in the last and highest sense of that term.

What is true for preachers holds true for every C tian witness. Every writer, editor, Sunday school wo singer, board member and deacon is bound by the of the leader. He cannot lead where he has not l Failure in his own life can only mean loss for who look to him for leadership. Is that why James w "My brethren, be not many teachers, knowing tha shall receive the greater condemnation"? It coul

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ON CHRISTIAN UNITY

To all opinions which do not strike at the ro Christianity, we think and let think. I will not q with you about any opinion. Only see that your be right toward God, that you know and love the Jesus Christ; that you love your neighbor and wa your Master walked; and I desire no more. I am of opinions. My soul loathes this frothy food. Giv solid and substantial religion; give me a humble, g lover of God and man; a man full of mercy and fruits, without partiality and without hypocrisy; a laying himself out in the work of faith, the patien hope, the labor of love. Let my soul be with Christians, wheresoever they are and whatsoever op they are of. Whosoever thus doeth the will of my F who is in heaven, the same is my brother, siste mother.—John Wesley.

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Thou art the beautiful Gate of Heaven, the Door at the sheep must enter; but we, alas! lie groveling here b and our soul cleaveth to the dust. Stretch forth Thy and raise us up; strengthen our weakness, that we m valiantly in this spiritual war, who of ourselves are no to stand against this mighty force that comes again —St. Augustine.

A Faith-impelled Decision

By DR. ALFRED C. SNEAD

Urgent needs on all our twenty-two mission fields demand a great increase in our missionary staff. At every meeting of the Foreign Department in 1955, in response to a mounting conviction, the number to be authorized for appointment in 1956 was set at a higher figure. In January of this year the bold decision was finally made to send 102 additional missionaries to the fields this year. In this article the Foreign Secretary gives a glimpse of what went on behind the scenes.

ANY fields are appealing earnest- for God-called, Spirit-filled men l women to be speedily added to ir missionary staff. Urgent needs l great opportunities confront us. must be dynamic in attitude and ion in order to fulfill our task. ee fields especially require heavy nforcements: Viet Nam, French st Africa and New Guinea. In Baliem Valley alone seven mar- l couples are needed early in 6 that four new centers may be ned in this pioneer area among Danis.

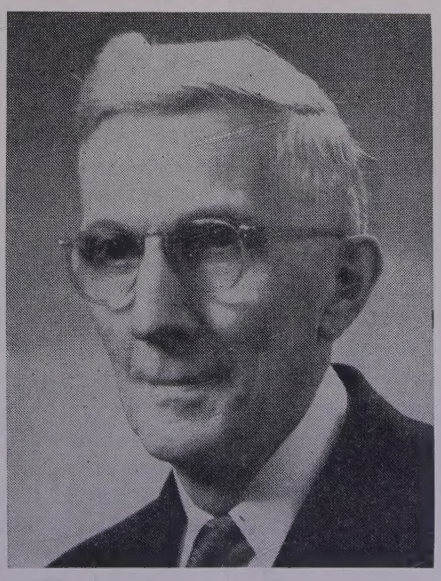
Faced with these pressing needs, Foreign Department of The ristian and Missionary Alliance t in a special session January 10 12. Assembled in the Board om at Headquarters in New York y, we sought the mind of the rd that in His will and in His y we should be enabled to ad- ce the world-wide task He has mmitted to this Society. In the nty-two mission fields abroad the iance is responsible for more than y-three million persons for whom rist died.

Beginning at nine-thirty in the rning, a full eight hours each was devoted to considering efully these urgent matters. Every of the three periods daily was ned with the Word of God and yers, and the spirit of prayer was nifest throughout.

The present membership of the reign Department consists of the r officers of the Society: President, e-President, Secretary and Treas- r; the administrative staff of the Foreign Department: Foreign Secretary, Staff Secretary and two Area Secretaries; a missionary on furlough, a pastor, the president of one of our Bible institutes and a district superintendent. All twelve are seasoned men of faith, having a united purpose to find and to do the will of God by His enabling, in the spirit of Him who said, "My meat is to do the will of him that sent me, and to finish his work."

The meeting was timed to permit the attendance of two members, one or the other of whom would have been absent had the date been earlier or later. Rev. Louis L. King, Area Secretary for the Far East, had recently returned from a trip which had included the memorable Southeast Asia Conference at Bangkok as well as visits to Laos, Viet Nam and New Guinea. Rev. George Constance, Area Secretary for South America, Africa and the Near East, was booked to leave the day after the meeting ended to begin his trip as a deputation from the Board of Managers to our five South American fields.

Dr. Snead



At two meetings during the past year the Foreign Department had been constrained to enlarge its request for more missionaries to be sent to the fields in 1956. The original request was for fifty. Twenty-five of these were to be sent without respect to budget or income limitations; the sending of the other twenty-five was to be conditioned upon an increased income. The zeal of our missionary-hearted Treasurer, Rev. B. S. King, encouraged us in seeking authorization for this advance step. The Board of Managers, in its meeting in April last year, voted its approval.

When the Board of Managers met again in September it approved an added request from the Foreign Department to increase the number of recruits from fifty to sixty-three. This number was the bare minimum. Even then it was apparent that many more should be sent to meet the needs. When the Department met in November to arrange a budget for 1956 the burden for enlarging our missionary staff was still pressing. By careful planning, a budget was arranged which would permit increasing the reinforcements to eighty-nine. Once more the Board of Managers gave approval when it met in December.

That was the state of affairs when the members of the Foreign Department came together for the special meeting in January. At that time the number of anticipated replacements on the fields was added to the previously approved figure and the total was 102. A review of the needs on the fields did not reveal any way this number could be reduced but rather it resulted in a heavier heart burden and a stronger conviction that God was leading us to make this venture in faith. Thank God, our Lord Jesus still has compassion on the multitudes who are as sheep having no shepherd, and He is still saying, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Christ also says to us, "If ye shall ask . . . I will do."

Finding 102 missionary candidates who are qualified and ready to go is no small undertaking. They must be equipped spiritually, physically and mentally, and be well disciplined and emotionally well balanced. These men and women should be able to say experientially with Paul, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: . . . Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

These recruits must know assuredly that the Lord of the harvest calls them to this special task. They must be willing to live ruggedly day by day and year after year amid danger, trial and test. Those who answer this call must be ready to endure hardship courageously as true soldiers of Jesus Christ. They must be willing to share with Paul, the great pioneer messenger of Christ, many of the things he mentions in Second Corinthians 11:23-33, and have confident trust in God that verses 9 and 10 of chapter 12 shall also be their portion. From the very beginning and day to day they should be able to say with the psalmist, "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only." At all times they will need assurance of the living reality of Psalm 91 Isaiah 10:25-31 and 41:10, 13-20

To send forth 102 missionarie 1956 the monthly income of treasury must be increased, special needs also will have to met through enlarged giving.

For every couple sent to the liem Valley a prefabricated alumin house is to be purchased, flown and erected. The cost is al $3,000 each, or $21,000 for needed seven. These small dw ings provide a ready shelter for sionaries entering that trying p of heathen darkness and their t can promptly be devoted to guage study or to direct minist among the people. Wood for bu ing is extremely scarce in the val Small timbers which have been to use supporting metal sheetin temporary houses have rotted rapidly that some of them alre must be replaced. Even though tected from the weather by m they are not durable. Termites must be reckoned with. For a sionary to spend valuable time sembling materials which req months of labor to convert int decent shelter is pioneering of a but it is not good economy from viewpoint of the task he has sent to do. May the Lord raise many givers who will turn t dollars into sheet metal for us the Baliem Valley.

God fills the soul that it may pou
The fullness on another heart:
Not that the filled with good may s
The good God giveth to impart.

God fills us with the finest wheat
That, strengthened in the inner m
We may attempt some noble feat
The starved and hungry never

He fills us that our souls may rise
Above the lower earthly things;
Mount upward to the cloudless s
Arising as on eagles' wings.

Hast thou this filling? Give thy st
Speed onward! hoist thy every
Made strong, put forth thy strength
more,
Rise high above earth's misty
—William Luf

The Holy Spirit waits for thee
To yield thine all to His con
Go in His strength, go speedily,
That sin-sick men may be made
whole. —A. C.

Up, My Drowsing Eyes

Up, my drowsing eyes!
Up, my sinking heart!
Up to Jesus Christ arise!
Claim your part
In all raptures of the skies.

Yet a little while,
Yet a little way,
Saints shall reap and rest and smile
All the day.
Up! let's trudge another mile.
—Christina Rossetti.

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Moments with the Bible

A Divine Prescription

By DR. HERBERT LOCKYER

HILIPPIANS 4:6 is an unfailing escription for all who rely upon e skill of the Great Physician. *Be xious about nothing; be prayer- about everything; be thankful anything.* What a wonderful logy of truthfulness, prayerfulness d thankfulness to treasure within e heart! A better recipe for heart se was never sent from heaven.

CAREFUL FOR NOTHING. Such an itude does not imply an utter disgard for the anxieties, burdens and fficulties that may arise. God excts us to exercise our mind calmly d judiciously when it comes to our mporal affairs and to our spiritual osperity. We fail in our responsiility if we do not prudently plan r the present, as well as the future. ul tells us that if a Christian fails provide for his own he is worse an an infidel. However, what the ostle is warning us against in the reefold cord before us is the unlieving anxiety we are sometimes ilty of. We must not give way to gue uncertainties and ceaseless rms.

ings that once were wild alarms,
nnot now disturb my soul.

We must learn to trust God more. cause He invites us to cast all our re upon Him, seeing He cares for , we must lean hard on our Beved. In *nothing* be anxious. God's er of relief is divinely large and restricted. He stands beside His reworn children and bids them member that all that troubles them but a trifle to the heart of such Father. Are you overanxious? At s very moment are you carrying oad that seems to be beyond your ength? Why carry it when the Lord tells you to cast it upon His broad shoulder?

Why should I charge my soul with care?
The wealth in every mine
Belongs to Christ, God's Son and Heir,
And He's a Friend of mine.

PRAYERFUL FOR EVERYTHING. Paul is positive, as well as negative, in his spiritual advice. He tells us what we are not to do, namely, worry. Then he instructs us in what we must do—be prayerful about everything, which implies the art of transferring our burdens to the Lord. A devotional writer of a past century has said, "The troubles of life may wall me around, but they need not roof me in. There is always an outlet upwards: and if any harassed heart is but a trusting and praying heart, it will be a singing heart ere long." How true it is that "Prayer Changes Things"! Yes, and it changes persons too. Prayer enables us to meet the seen and unseen dangers of life with the assurance that greater is He who is in us than he that is in the world. Prayer banishes all the feverish restlessness undue anxiety creates and brings to our hearts a peace passing all understanding. "In every thing by prayer . . ." Is prayer related to everything we do? What we cannot pray about we have no right to do. A prayer-saturated life is ever a tranquil one. Unceasing access to God represents the discovery of One who is a mighty Burden-bearer.

THANKFUL FOR ANYTHING. A suggestive couplet applies here:

Prayers and praises go in pairs,
He hath praises, who hath prayers.

Sometimes it is hard to believe that God's balance sheet always comes out right in the end. As Chrysostom was being driven into his exile he could shout, "Glory to God for all events." At times, it is difficult "in every thing" to offer thanksgiving to God. It will be noted that Paul says to give thanks *in* everything, not *for* everything. Even though some experiences are far from pleasant and may perplex our minds, we can express our praise to God for His overruling providence. We may not be able to understand all that He permits, but seeing He is all-wise, we can praise Him because He is able to cause all things to work together for our good.

All is right which seems most wrong,
If it be His sweet will.

Light from the Spirit

By Jean Nicolas Grou

God usually communicates Himself sparingly to people who are always reasoning and judging for themselves. The best use of reason in spiritual matters is to offer it silently at the foot of the cross. God makes Himself known chiefly to those who are lowly and childlike in heart. He cares nothing for profound learning or brilliant talents, save as they are sanctified by being offered to Him.

In the earlier stages of the interior life, divine light is generally given abundantly; it flows in upon you in prayer and communion. You are surprised to find how clear the mysteries of the hidden life seem made to you. You have an inner conviction that it is a true light, for you know it is in no sense your own or the result of your own efforts or penetration, and it has a sweet glow which rejoices your heart. You must receive this passively, letting it come and go as God wills. It is given to do a special work at the moment; and when you need it again He will renew it. But He does not choose you to claim it as a possession or a blessing which you can summon at will. The Spirit of God cannot be fettered or subject to your control; you must wait patiently, certain that He will not fail you in the hour of need.

Amazing Love

By CHARLES WESLEY

And can it be that I should gain
An interest in the Saviour's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be,
That Thou, my God, shouldst die for me?

Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray;
I woke; the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

That Christ will be exalted we must be

Vessels of Clay

By MRS. GORDON A. TIMYAN

A bigger missionary program will not necessarily fulfill the Great Commission. The way is much deeper—and far more simple—than that.

"BUT we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7). Williams puts it, "I am keeping this jewel in an earthen jar, to prove that its surpassing power is God's, not mine."

It is important as we approach our local missionary conventions that we enter into them with a right attitude of heart and mind. These few days of intensive missionary endeavor and promotion are the high point of our church year. Because of its importance and the end it is meant to accomplish, no convention should be held without the participants first examining their hearts as to motive, methods and attitude. The exaltation of the person of Christ to the ends of the earth through the surpassing power of the Holy Ghost in us should be our motive and method. Our hearts should be filled to overflowing with "mustard seed" faith before we enter into this effort for our Lord.

However, in our effort to make the missionary convention "go over," too often the exterior dressing up is overemphasized to the neglect of the inner preparedness so vital to these days. Where is the pastor who does not seek to make this year's convention something bigger and better than the year before? Who worries not a little bit about the amount of the missionary pledge? Who is not caught up in a hustle and bustle of advertising and arrangements? Where is the women's group that does not enjoy putting on display, whether by word or by work, their accomplishments for the past year? Here and there, and perhaps oftener than you think, is a man or woman preparing to increase his pledge because he is ashamed to do otherwise.

And the other participant, the missionary, so often wondering if his message will come up to par, and whether or not he will make the right impression. That's it, impression. Whether pastor, missionary or layman, pride in accomplishment can be a very subtle but a very deadly foe, resulting in a glorification of the earthen pot instead of focu the attention on the content, source of power.

What God wants is not a bi show, a bigger pledge, more portant and impressive people work, but more of Himself in heart and life, "that the excelle of the power may be of God, not of us."

Paul was very conscious of fact that in himself he was v and insufficient. He knew he an earthen jar and he did not to be anything else. He only so that in his own weakness and hu frailty, God might be exalted; those who were moved by the S of Christ working through might know beyond a shadow doubt that this surpassing powe him was God's and not his own

Let us not become too entan in the external things of missionary conventions. Legitim though they be, they can becom snare that can prevent us from ing Jesus the place He should h There is a tremendous challenge fore us, a vast work to be finis in our foreign fields that will n be accomplished until the peopl God concentrate on remaining sim vessels of clay, exalting Christ letting Him accomplish thr them the work He longs to culminated.

The life that is filled with C will not only be conscious of priceless treasure of His pres and power, but will also be extre ly conscious of the responsibility is his, conscious of the voice of J saying, "Go ye into all the w . . . Give ye them to eat . . . ye therefore the Lord of the harv For a true missionary is simply J in a vessel of clay going to the of the earth to proclaim His t A giver to missions is just Jesu an earthen vessel releasing which is His own to do the wo was ordained to do. A prayer rior is just Jesus in an earthen giving voice to His interces prayer for those that are His those that should be His, and glo ing the Father through Himself

All glory to Jesus! Let us touch it. "The excellency of power (must) be of God, and of us" if we would see Him f the work in the regions beyond

The Religious Caravan

DAVID R. ENLOW, News Editor

T HOME

AE Convention set for Cleveland: "The Church, Edifyg Itself in Love," based on Ephesians 4:15 and 16, is e convention theme of the fourteenth annual convenon of the National Association of Evangelicals and the bject of a keynote address by Dr. Henry H. Savage, e NAE president. The convention will be held at the otel Hollenden, Cleveland, Ohio, April 10-12. Other eakers will include Dr. Paul S. Rees, Dr. Howard errin, Rev. C. Morris Ward, Dr. C. Stacey Woods, Dr. yde W. Taylor and Dr. William Ward Ayer.

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ommunity chaplain under study in Durham: A proposal r a community chaplain who would serve the entire opulation of the city is being considered by the Durm, N. C., Youth Board. The post was suggested by e Rev. Warren Carr, pastor of the Watts Street Baptist hurch and a member of the board. The idea was imediately endorsed by W. F. Moniyan, board chairman, ho is executive secretary of the Family Service Associaon.

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resbyterians hope for merger in May, 1958: May, 1958, as been set as the tentative date for the merger of e Presbyterian Church in the U. S. A. and the United resbyterian Church of North America. This was anounced in Pittsburgh, Pa., by Dr. Ralph W. Lloyd, of aryville, Tenn., and Dr. Robert W. Gibson, cochairen of a joint drafting committee named to formulate plan of union between the two churches. The anouncement followed a two-day planning session by y committee members.

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lergy support of integration called top story: The Vashington *Post and Times-Herald* named as the top 55 religious news story in the District of Columbia ea the outspoken support of school integration by ergymen in the capital's Virginia suburbs. Clergyen in Alexandria, Arlington and Fairfax counties have ied up almost unanimously against adoption of the ay Commission report proposing state subsidies to ivate schools as a means of avoiding compulsory school tegration.

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otestants ask hearing on treaty with Haiti: Protestant oups have asked the Senate Foreign Relations Committee to hold public hearings on a proposed treaty of friendship, commerce and navigation with the Republic of Haiti. They object to the omission from the treaty of customary religious liberty guarantees for American citizens residing abroad. Among the organizations who made the request are the National Council of Churches, National Association of Evangelicals, Baptist Joint Committee on Public Affairs, and Friends Committee on National Legislation.

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Service marks reconvening of Congress: Secretary of the Army Wilbur M. Brucker and ten members of Congress joined four prominent Protestant churchmen in serving communion at an interdenominational service of intercession and holy communion which marked the reconvening of Congress. It was the first time that such a service had been held under other than Presbyterian auspices. As on previous occasions, however, the service was conducted at National Presbyterian Church. Members of Congress who assisted at the communion table were Presbyterian elders in their home churches.

ABROAD

Anglicans, Presbyterians continue unity conversations: Representatives of the Church of England and the Church of Scotland (Presbyterian) resumed "conversations" in London looking towards "intercommunion leading on to full unity." Official delegates of the Episcopal Church in Scotland and the Presbyterian Church in England also were present as full members of the conference. The discussions, which lasted three days, were held at Lambeth Palace, residence of Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. They were devoted mainly to reviewing a draft report, requested by the conferees last October, of practical ways and means to achieve their purpose.

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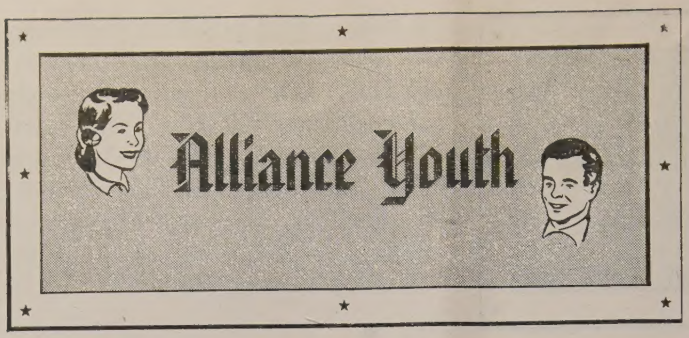
Israel has 40,000 Christians: More than 40,000 of Israel's 1,774,000 inhabitants are Christians, according to a statistical report through December 31, 1955, published by the Government Information Service. About 23,000 of the Christians are Latin and Eastern Rite Catholics. Protestants number 2,000, of which 1,040 are listed as Anglicans; Greek Orthodox, 13,400; Armenian Orthodox, 1,030; Egyptian Copts, 700, and Ethiopian Copts, 40.

PEOPLE

Theologian wins Christian textbook contest: First prize of $1,500 in the 1955 Christian Textbook Contest sponsored by the Zondervan Publishing House was awarded Dr. R. Laird Harris, chairman of the New Testament department at Faith Theological Seminary, Elkins Park, Pa. His manuscript on "The Inspiration and Canonicity of the Bible" will be published by Zondervan this spring. The book is intended as a text for seminary-level students, but also is adaptable for use by Bible students in general.

Rev. R. E. Cutbirth
Editor



They Gave Their Lives

By MRS. HARVEY BOSTROM

Undoubtedly most of the readers of The Alliance Weekly *are aware of the recent martyrdom of five young missionaries serving Christ in the jungles of Ecuador. For several years they had shared the great desire of preaching the gospel to the hitherto unreached Aucas, one of the fiercest Indian tribes anywhere on the face of the earth. They were aware that many persons had been killed by the Aucas. But more than that, they were acutely aware that there was no blood-washed, Christ-redeemed Auca in all of Ecuador. This last consideration surpassed all others—family, home, even life itself.*

One of our Alliance missionaries serving in Ecuador, Mrs. Harvey Bostrom, writes sympathetically of the events leading up to the martyrdom of these five heralds of the gospel. This is an article you will not soon forget.

Last night as I tucked our two boys safely in bed my heart went out to bereaved little ones, to the nine small children in the jungles of Ecuador who no longer had daddies. Their fathers had counted the cost and had willingly laid down their lives in order to get the message of salvation to the unreached Auca tribe.

The five young men were well aware of the dangers involved in working directly with the tribe and for this reason had tried to establish friendly relations before entering into any direct contact with them. Since October these five men, Edward McCully, Peter Fleming, James Elliot, all of Christian Missions in Many Lands, Roger Youderian, with the Gospel Missionary Union, and Nathanael Saint, of the Missionary Aviation Fellowship, made flights over the village. Each time they flew low enough so that after several flights they were able to identify certain individual Indians and they also were convinced that the Indians were becoming familiar with them. Gifts such as shirts, machetes and aluminum kettles were dropped from the plane by a special bucket method invented by the pilot. Soon the Indians were putting their gifts—monkey meat, a crown of feathers and a parrot—into the bucket which was hauled up into the plane. The Aucas also cleared a place to make it easier for the plane to swoop down. They made a platform to be able to see the plane better and on the roof of one of the houses they placed a miniature plane.

At last the men and their wives felt it was God's time for a face-to-face contact with them. However, they did not overestimate the Aucas' friendliness. A few hours' walk from the Indian village a beach was found where the plane could land and where they could put up a tree house and then let the Indians know they were there and visit them. They took two walkie-talkies and other radio equipment, along with some arms (to frighten, not to kill) and other precautionary measures.

The Lord graciously led and manifested Himself in many ways. During their few days in the camp friendly contacts were made on the beach, but suddenly violence and death came to these five servants of Christ. God in His omniscience allowed them the privilege of being martyrs. The little plane (torn by the Aucas) and the bodies b beneath the sands of the beac main a challenge to us here on earth while they are in heave joicing in the presence of blessed Redeemer whom they l even unto death.

Yet five widows, the chil loved ones and multitudes of fri feel the loss.

"It is not mine to question the f ment of my Lord,
It is but mine to follow the lea of His Word;

. . .

If Jesus goes with me I'll go where."

First Corinthians 3:23 reads, are Christ's." What matters, t knowing these lives were in hands? He has a divine plan. does all things well.

We do not know exactly why was permitted to occur. But c it not be that if this had not pened you would never have pra for these Aucas and many other reached souls in Ecuador? C it be that these five laid down lives that *your* heart might stirred and given to God in consecration to go where He le "For . . . *ye* are Christ's."

'56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

"INTRODUCING . . ."

I have found many AYFers who k very little about the "upstairs" of National Youth Office organization. want to introduce you to the Y Committee of the Home Departm of The Christian and Missionary ance: Rev. Ernest J. Bailey, Supe tendent of the New England Dist Rev. David Clark, Assistant to Home Secretary; Rev. Don Morel Youth Secretary of the Northeas District. They, with the Nati Youth Secretary, are the team w will head up the AYF advance in 1 The final details of the contest v set up by this committee.

We are grateful for these gi helpers who have a vision for the y ministry.

Our goal: 500 AYF programs

A group of Christians in East Kalimantan (Borneo) W. W. CONLEY

ver long trails to

Christian Hospitality in the Indonesian Jungle

By MISS LELA PIERCE

ENJAMIN, schoolteacher at Em-
anuel, had come to Balai Sepuak
medicine, but scarcely had greet-
gs been exchanged when he also
tended us an invitation to visit
e Emmanuel church. The whole
urch was asking us to come, he
d, and promised to provide car-
rs for the accordion, heavy as it
and our other baggage.

Less than two weeks later we
re on our way upriver. This was
first visit to any of the churches
cept Ebenezer, where we attend
vices regularly. Bible school work
eps us tied down, but I had hoped
such an opportunity as this. The
perience proved to be all that I
d anticipated.

After a three-hour trip up the
row, winding Belitang River to
ranatha we were greeted by the
ool children, their teacher and
family. After the usual hand-
king we were conducted to the
tor's home where we were to
nd the week end. Although
vid, the pastor, and his family
were just moving into that area they did their best to provide for our comfort, immediately killing a chicken so we could enjoy their best in the way of food. Then they carried water to a vacant room so we could bathe there instead of in the river. The wet clay on the river-bank would have made it difficult for us to get to and from the water in our leather shoes. Our host borrowed bamboo mats from the nearest village to provide a covering for our bedroom floor and to serve as a shield on our "private bath."

In spite of a very rainy week end we were able to conduct several services. Adults and children alike were so fascinated by the accordion they forgot to sing. Most of them had never seen a musical instrument before. We promised a used Christmas card to each child that would recite the memory verse on Sunday afternoon, and without exception they responded even though their knees knocked, their voices trembled and their hands clutched at their clothing. We rejoiced most of all to see many hands raised in acknowledgment of spiritual needs when the pastor gave an invitation at the close of the last service. The churches of the entire district are in need of revival. May God answer the prayers of these who thus confessed their need.

Late Sunday afternoon we visited Kampung Dandi. This was my introduction to life in a Dyak village with its swarms of hens, pigs, dogs and children running over, under and through the buildings. We climbed a notched log to the porch of the longhouse, shook hands with everyone and were escorted into the home of a former church elder where we sat on a bamboo mat and drank cocoa as we visited with the family. This was the home of Ungkim, one of the first converts in this area who later was taken prisoner during the war and with others suffered because he had associated with the white man.

After serving us strong, black, sweet coffee the people asked to hear the accordion again. When it was brought in they listened and watched until too dark to see any more. They urged us to spend the night in the village, but we thought it best to return to our host's home in order to get a good rest before the strenuous hike of the next day.

Monday morning our carriers were so late it was almost ten o'clock when we left for Emmanuel. In spite of our efforts to make our baggage load light it required four young men to carry it. With boxes and suitcases packed in long baskets strapped to their backs, they insisted it was nothing. They were used to carrying far more for greater distances. No price seemed too great for a visit from missionaries.

The first hour and a half we walked through tall jungle grass and bamboo groves, passing many places recently cleared and waiting until

the brush would be dry enough to be burned. This is the tribesmen's way of preparing for planting rice. Each year it is necessary to seek a new rice field, cut down the growth of jungle brush and trees, and burn it off before planting. Five or six years must lapse before the same spot is recuperated enough to be replanted.

The journey from Maranatha to Emmanuel for a Dyak requires two and a half hours. For us it was a trip of seven hours. The first stop was at Kampung Paket where we were served green coconut milk, then were invited into two homes to drink tea and cocoa with the church elder and the head of the village. At noon we were on our way again, through dense jungle but on a well-cleared path. There is a shorter way known as the "mouse trail," but at its best it is very muddy. We needed no urging to take the longer way. Our carriers gave capable assistance at the large logs by which we crossed the streams. We rested again at Kampung Terduk Dampak, where after drinking tea with the people we were served a meal of rice with a side dish of hard-boiled eggs. We were also provided with a bowl of water to wash our hands. Finger bowls in the jungle—and we say the Dyaks are primitive!

Upon arriving at Emmanuel we felt as if we had suddenly come upon a summer conference grounds. The church, one of the largest in the district, with a schoolhouse back of it, has a large, well-kept lawn and a playground. Brother Surah, the pastor, had not been expecting us for a few days but hastened to complete arrangements for our comfort.

It was late and we were very tired when we met with the children that evening, but the sight of seventy-five children seated on the floor in eager anticipation chased away all memory of the day's long journey. Our weariness was forgotten as we sang together and as we taught them from God's Word. Early the next morning we met with them again; then Benjamin dismissed school for the day, sending the children to their villages to broadcast the news that we were there. A steady rain prevented us from visiting any more villages that day, but by night the children, most of whom are boarding students, had returned and people came from the nearest village for another meeting.

The following day was Indonesia's Independence Day. Back in the heart of the jungle we joined in the celebration with these Christian brethren who hardly know the meaning of political freedom but who have experienced the freedom from sin found in the Lord Jesus Christ. Although many of the men had gone to the hills in search of fruit, the morning service was well attended. God blessed as together we praised Him for material blessings and

F. R. WHETZEL

A young Christian Dyak girl

prayed for those in places of authority.

The teachers had planned games and races for the afternoon and for these events we were given ringside seats in the shade by the "refreshment stand," where the men were making coffee and tea over an open fire and serving it in little granite cups.

It was a beautiful day, a big day. But late in the afternoon the rain began again, and by the next morning the rivers were flooded. We left early, wading in water above our knees before we were out of sight of the churchyard. This time three older men took our belongings via the "mouse trail" while Benjamin with about twenty of his pupils accompanied us on the wider, longer way. There was a great deal of laughing, singing and shouting so that we reached Maranatha in what seemed a short time.

Friday morning, just one we after we started our trip, two m from Dandi brought us home in native dugout. With the river o its banks we were able to go throu the forest in places that wo ordinarily be dry, thus avoiding t hot sun and making the way short It was good to be home again, b enthusiastic reports of our visit ha resulted in requests to visit oth churches. Classes to teach in t Bible school prevent our going cept on week ends and during va tions. The people urge us to con the need for special services is gre Pray that the way will be open and that God will give heal strength and wisdom for such a m istry, that our sojourns among t villagers may bring blessings and j

A Senoufo Christian Weddin

By Mrs. R. W. Herber, French West Afri

Senoufo marriages usually are ch acterized by faithlessness. M brides go to their husbands o because it is the will of their pare By complying with their arran ments she fulfills her obligation a daughter. After a year or two spinning cotton for her husband performing the other househ duties, she feels at liberty to go w another man she likes better.

A marriage between Christi sets a different standard. That plains the importance we attach a wedding which took place this year. It was our first Christian w ding among the Senoufo people. an early hour on the Sunday mo ing in which this event took pl the chapel was packed. Ne everyone except the bride had rived. Soon we saw her coming d the path accompanied by her frie She looked sweet in her new w dress and bright head scarf. So one had translated the wedd ceremony into Senoufo and a had been altered to fit.

It was a precious moment w the missionary clasped the hand this Christian couple and prayed God's blessing on their lives. establishment of Christian ho among a pagan people powerf illustrates the meaning of salvat These young people should be membered in prayer, and we sh keep pressing the request that m more shall be so united.

lia

ıy for the national churches as they dertake new responsibilities in the ıport of both the pastors and evan- istic workers throughout our Mission ea. This transition period will be a ıe of testing and a challenge to their th to trust God for great things in e growth of the church in India. Pray ıt the church may fully understand responsibilities and the privilege of ving a full tithe to the Lord for the ıport of His work.

ench West Africa

e Mission conference will convene ırch 15 at Kankan. This is a time spiritual refreshing for the mission- es, as well as consultation. Pray for d's presence and power to be mani- t, also for Rev. R. S. Roseberry as ministers in the conference.

Mrs. Ethel Bell and Miss Helen ɔwn are carrying heavy responsi- ities at Béoumi in the Ivory Coast ce three missionaries are now on fur- ıgh. These ladies should be remem- red in prayer for divine enabling.

ngo

ıise God for answering prayer re- rding applications for land permits in mba, Lukulu and Nsumbi. At Lem- a night school has been established the men of the camp. Pray that Lord will convict many as they dy the Bible. Rev. N. J. Larsen is in ırge of the building work at Lukulu. is new station will meet a great need cause of the tremendous population this area. Permit is still awaited for ıtambi in the Banana area. Pray ıt this may be granted soon.

bon

ıy for young men and their wives consecrate their lives to God for s service. Many villages have asked evangelists but there are none to ıd. Remember the Bible school at ngolo, that God will graciously open minds of the students to His Word l will, and genuinely fill each heart h the Holy Spirit. Pray for Rev. l Mrs. J. A. Corby and the national rker, Jean Badinga, in their work ministering to the better educated icans working for the government the important post of Mouila.

mbodia

ıy for the seven national pastors who taking a step of faith by being ling to accept their support solely ough the offerings of their churches. ny of their congregations are very ɔr and this year will be a time of l testing for them.

Remember in prayer the evangelistic nds, that their labors may be re- rded by much abiding fruit.

os

e children of our tribes' Christians being victimized. In some of the ools a special period is set aside en all are asked to bow to the idol the country—Buddha. The children

of Christian families are confused and frightened. The parents are burdened and have appealed for help to the school authorities. Pray for these children. Pray too for the parents that wisdom may be given them in counseling and making the family worship period a source of strength to their children. Pray for those in authority, who recognize the wrong but have not corrected it.

Praise God for the work of the Holy Spirit in preparing the nationals everywhere in Laos for the indigenous church organization. On Sunday, January 1, the first committee for the Vientiane district was set apart by prayer for the ministry of the work of God. Already provincial church committees are functioning in two provinces of Laos.

Thailand

According to returns received from a recent radio offer given, it is estimated that at least 7,000 listen regularly to the Thai broadcasts. Pray that the scope of ministry may increase to even more listeners and that many shall find Christ as Saviour.

Praise God that He graciously and wonderfully answered prayer for the conference of the Gospel Church of Thailand, which was held in December. Prior to the conference there were threatening clouds of division and disunity, but instead there was a remarkable spirit of unity and support for maximum advance in accordance with indigenous principles and in full fellowship and coöperation with the Mission.

Colombia

Pray for those who will be graduating from the Bible institute in March, and for the many students who will be helping in the work during the six months' vacation period. There is a scarcity of graduate workers and these students will have much responsibility.

Many believers are again being driven from their homes because of the renewal of persecution and violence. Pray that God's hand may be upon them.

Peru

The church at Aguaytia shows evidence of growth despite the ungodly conditions in the town. One man was baptized in November. Pray for this town and especially for the pastor, Hildebrando Tello.

The church in Tingo Maria requests prayer for its young people, of which there is a fine group; but they need to be fully surrendered to the Lord.

Chile

After years of sowing the gospel seed in the islands of Chiloé God is giving a harvest. Recently ten new converts were baptized and about thirty more candidates are waiting the next opportunity, having given satisfactory evidence of their conversion. Pray that God will establish these new converts in the faith in spite of opposition, and make them active and faithful members in the Chilean church.

Hong Kong

Pray for the evangelistic efforts of the church in Kowloon. There are thousands of people in Hong Kong and Kowloon who do not know that Jesus died for them. Pray that the church will realize its opportunity and responsibility to those around them who are in spiritual darkness.

Philippines

The Mission conference will convene in Tetuan March 11. Pray that it will be a time of spiritual refreshing and that divine wisdom will be given in the important matters considered.

Pray for the lay-worker training program throughout the field. New emphasis is being placed on this, which it is hoped will result in a spiritual quickening of these lay workers to make a greater contribution toward the building of the church.

Indonesia

Pray for the following men in new territories opening extension work in East Kalimantan: *Mr. Jahja Wilson* in Batu Madjang in the upper reaches of the Mahakam River; *Messrs. Liling* and *Kling* in the Berau River Valley, south of Tandjongselor; *Mr. Udjau Anje* at Long Ten Djau, in the Pudjungan district. All of these are under the supervision of the national church and we should back them up with much prayer in their efforts.

In late February and March two district conferences of the national church will be held in East Kalimantan. Pray that God will richly bless and make these gatherings to be times of revival for these districts.

New Guinea

Pray for God's guidance in the plans being made to open three or four new stations in the Baliem Valley. May He give peace to the native population and direct as to the places to be entered.

Plans are also being made for an advance into Uhunduni territory. Pray that the Lord will lead definitely and that a station may be established there in the near future.

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Rev. and Mrs. Harry W. Post and son, William, arrived in New York on January 25 from Indonesia. Mr. and Mrs. Post first went to Indonesia in 1936 and 1938 respectively and are now home for their third furlough. Their other children, Mary Jean, Gordon and Constance, have remained in this country to attend school in Toccoa Falls, Ga., during the past five years.

The New Generation

On December 3, 1955, to *Mr. and Mrs. Cecil M. Smith,* Harwarden, Sask., Canada, a daughter, Judy Marlene.

On December 13, 1955, to *Rev. and Mrs. Donald G. Sanders,* Fort St. John, B. C., Canada, a daughter, Margaret Anne.

On January 19, to *Rev. and Mrs. R. F. Perret,* Edmonton, Alta., Canada, a son, Robin Mark. Mr. and Mrs. Perret are on furlough from India.

On December 15, 1955, to *Rev. and Mrs. Willard L. Davis,* Springville, N. Y., a son, David Luil.

On January 6, to *Rev. and Mrs. O. H. Bublat,* West Hartford, Conn., a son, James Walter.

On December 29, 1955, to *Rev. and Mrs. Robert Burton,* Buffalo, N. Y., a son, Thomas Douglas.

With the Lord

Mrs. Arthur D. Rhea, wife of the pastor of Voegtly Evangelical Church of Pittsburgh, Pa., and sister to Rev. R. L. Staley, superintendent of the South Atlantic District, went to be with the Lord on December 24 after a long illness. Mr. Rhea was formerly pastor of the Valencia-Bakerstown Alliance church in Pennsylvania. The funeral service was in charge of Rev. John J. Strimel, nephew of Mr. Rhea, and present pastor of the Bakerstown Alliance Church.

Mr. W. J. Toews, charter member of The Alliance Missionary Church, Mountain Lake, Minn., went to be with the Lord on January 21 at the age of seventy-one. He had faithfully served on the church board as secretary for thirty years. A prominent citizen of his community for many years, he was former editor of the local paper. His high Christian standards and unstinting service to his Lord, his church and his community will long be remembered by a host of friends both at home and abroad. The funeral service was held on January 24, with the pastor, Rev. R. S. Yeats, in charge. Rev. C. D. Tieszen, of Mason City, Ia., former pastor of the church, assisted in the service. He is survived by his wife and three children: Edwin, Mrs. Bill Williams, and William.

Evangelistic Schedule

Rev. William H. Lewellen writes that he will be engaged in evangelistic meetings during the first half of the year, holding campaigns in Clymer, Binghamton, Gates, Hornell, Walton, Franklinville and Clark Mills, N. Y.; Memphis, Tenn., and North East and Kane, Pa. He will appreciate the prayers of The Alliance Family for these ministries. Pastors desiring to have Mr. Lewellen for meetings after June may write to him at Clymer, N. Y.

Revival Blessing in Western Canada

God honored the preaching of the Fourfold Gospel by Rev. Roland M. Gray, Sr., of Butler, Pa., in a revival campaign held in the Alliance Mission at Sturgis, Sask., from January 1 to 15. A total of twenty-nine persons came forward during the campaign, nine of them for salvation. Two backsliders were reclaimed and eighteen sought the Lord for the infilling of the Holy Spirit. The pastor, Mr. Howard Woodruff, reported that among those professing salvation were an elderly couple and their grown daughter, a mother and her two sons and three young women. Two services of healing were held and, of those anointed and prayed for, several testified of the Lord's healing touch.

This campaign held in Sturgis was the beginning of Mr. Gray's second visit to Western Canada. He is scheduled to hold services in Alliance churches in Saskatchewan, Alberta, British Columbia, Manitoba and Ontario in the near future.

Correction

In reporting the ordination of Rev. Albert Hall (January 11) the last name was omitted and it appeared as Mr. William Albert. We regret the error.

Revival in Montana's Capital

Some of the residents of Helena, capital of Montana, stated that there has not been seen such a spirit of revival in their city since the turn of the century as was recently experienced in The Christian and Missionary Alliance Church under the anointed ministry of the Sutera Twins, of Union, N. J. A ten-day campaign was held in November and the tide of blessing rose so high they were invited back for another five days in December, with the meetings being extended for even a longer period as God again broke through.

Letters

Did Jacob Wrestle "With" or "Against"

I read your article, "What About Revi Prayer Is Not Enough" (ALLIANCE WE LY, Jan. 18). I enjoyed reading it v much but when I came to the statem you made about Jacob ("Jacob wrest against the angel one whole night") must say he did not wrestle *against* angel but wrestled *with* the angel night. And you said it was only a he had been defeated that he became aggressor and refused to let go of G He was not defeated. He was victori and when Jacob excelled the angel ad to Jacob's name that of "Israel," Prince God, which means "prevailing with G and man." The reason he refused to go of God is because he wanted God strengthen him to meet his brother Es and He did.

You also asked in the article, "Why Jacob resist so long?" Your answer because he was ashamed to confess name to the angel. Then you said, "W he finally broke down and admitted he was the supplanter, the victory won." In this you are wrong beca Jacob was not a supplanter and he not admit to the angel that he was. E called him a supplanter, not God. loved Jacob and hated Esau. I am prised at your statement about Jacob inasmuch as you are a learned ministe the gospel and know the Bible, you sh have known that, according to the Sc ture, Jacob means "heel-catcher" and "supplanter."—JOSEPH SOBEL, *Brooks Fla.*

● It would be totally impossible to wr *with* and not at the same time wr *against.* Jacob therefore wrestled ag the angel (or more properly *man,* fo angel is mentioned). The name "Jac is from a Hebrew word meaning, am other things, "to supplant." Strong de the word *"heel-catcher,* that is, *supplan* —EDITOR.

Mr. Floyd Sheppard, pastor of church, a pioneer extension projec the Northwestern District, writes ninety-nine persons were prayed v at the altar during the eighteen of the meetings. The pastor states the whole town was stirred and chu attendance has greatly increased cause of the special services.

The Helena project was begun years ago and the pastor and gregation have been greatly encoura by this taste of revival to trust for even greater things in the fut

Campaign Dates Changed

The dates of the evangelistic camp in Waterloo, Ia., have been cha and Rev. L. J. Pyne will be hol meetings there from February 14 to The campaign scheduled for those d in Lincoln, Nebr., has been cance

Sunday

ILY READING—Esther 4.
ILY TEXT—*"Who knoweth whether ou art come to the kingdom for such ime as this?"* (verse 14).

The beautiful Esther . . . hesitating a time to risk her life by going unled into the presence of the king, good uncle addressed to her these emn words, reminding her of the y purpose for which she had been sed up, "Who knoweth whether thou come to the kingdom for such a ne as this?" To each of us, like ther, God has given a kingdom of inence and power; and has, in His ovidence, placed us in times and cumstances best adapted for the exise of the power entrusted to us. r natural talents, endowments and vantages constitute part of our trust God. Esther's beautiful face was t of her kingdom. Beloved, do you ognize that even your person, your ural attractions, your intellectual ts, all are a trust from God and for d, that you might sacredly use your rsonal influence and power to adnce His kingdom?—A. B. SIMPSON.

Monday

LY READING—1 Corinthians 3:1-10.
LY TEXT—*"Ye are God's husbandry"* erse 9).

Lord Jesus, bless the spiritual husndry, and separate it from the chaff t dow not bide the wind. I am rsuaded your glass is spending it- by little and little, and if ye knew o is before you ye would rejoice in ir tribulations. Think ye it a small nor to stand before the throne of d and the Lamb? and to be clothed white, and to be called to the marge supper of the Lamb? and to be to the fountain of living waters, l to come to the Well-Head, even God Himself, and get your fill of clear, cold, sweet, refreshing water life, the King's own well? and to up your own sinful hand to the e of life and take down and eat sweetest apple in all God's heavenparadise, Jesus Christ, your life and ir Lord? Up your heart! Shout joy! Your King is coming to ch you to His Father's house.—MUEL RUTHERFORD (1637).

Tuesday

LY READING—Luke 19:1-9.
LY TEXT—*"This day is salvation come his house"* (verse 9).

Visiting her son at college, the her noted the pictures on the walls is room. Before she left she placed eautiful copy of Hofmann's "Christ" ong the others. Some months later again sat in her son's room. Reing the questionable pictures were s of a very different type. "I see have made some changes in your ures," observed the mother. "Yes, others didn't belong—with Him." boy raised reverent eyes to the picture of Christ. The dishonest dealings of Zacchaeus did not belong when Jesus came into his heart. They were replaced with qualities of the spirit that the presence of Jesus always brings. Says Phillips Brooks, "Every soul which is really redeemed by Christ will enter into new beliefs, higher ways of action and deeper affections towards fellow men."—THE QUIET HOUR.

Meditations in the Word

By EDITH M. BEYERLE

Wednesday

DAILY READING—1 Kings 6:1-9.
DAILY TEXT—*"He built the house, and finished it"* (verse 9).

It isn't the job we intended to do,
Or the labor we've just begun
That puts us right on the balance sheet;
It's the work we have really done.

Our credit is built upon things we do,
Our debit on things we shirk;
The man who totals the biggest plus
Is the man who completes his work.

Good intentions do not pay bills;
It's easy enough to plan.
To wish is the play of an office boy;
To do is the job of a man.

—AUTHOR UNKNOWN.

Thursday

DAILY READING—John 15:1-14.
DAILY TEXT—*"He that abideth in me, and I in him, the same bringeth forth much fruit"* (verse 5).

Christ is the Vine; we are the branches. We are plainly told in the Scriptures that unless we abide in the Vine we are of little use in His service. . . . Sanctification is, I believe, the experience of abiding in Christ. Salvation is pardon of sin, an important work of grace; but sanctification brings the indwelling of the Holy Spirit into every fiber of our being. A branch, half broken from a vine, will yield to the heavy winds and be torn from the vine, wither and die. A person only partly given to Christ, through salvation, may not have strength to withstand temptation. In the face of temptation he may be torn from Christ and spiritually wither and die. When a person is completely consecrated to God, the Holy Spirit dwells within, giving strengthening power. Temptation, though as a strong and mighty wind, can be overcome. The sanctified soul will flourish and become a worker in Christ's vineyard.—THE HERALD.

Friday

DAILY READING—Joshua 23:6-16.
DAILY TEXT—*"It shall come to pass, that as all good things are come upon you . . . so shall the Lord bring upon you all evil things . . . when ye have transgressed the covenant"* (verses 15, 16).

The laws of God regarding both the reward for obedience and the punishment for disobedience are as eternal as God Himself. It is true that in revealing Himself in different ages He uses different methods to perfect His plan and purpose, but His goal is ever the same: that man should fear Him and obey Him in order to enjoy His blessings. Any other course is bound to be dealt with by Him, whether in the time of Joshua, the kings of Israel or now. God does not change to suit the wishes and whims of people. "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name" (Mal. 2:5). And that same covenant is with God's people today, the true Levites or priests, and any retrogression from the law of obedience (which law is involved in the fear of the Lord) must meet with God's disapproval and its veritable and sure consequences. Living in the dispensation of grace does not give license to sin (Rom. 6:1, 2).—PAMEII.

Saturday

DAILY READING—Romans 8:1-13.
DAILY TEXT—*"To be carnally minded is death"* (verse 6).

Christ Jesus assures us in the Gospel of Luke that the wisdom of the children of this world is very great, often even greater than that of the children of God, but He finds it, although plausible and brilliant, having also one terrible defect: it brings death to those who take it for the rule of their lives. This perverted wisdom, so fertile in subtleties, is at enmity to the wisdom of God, which is always known by its simplicity and uprightness. To what end will the talents of the wise with this world's wisdom serve them, for at the last they will find themselves caught in their own snares? St. James calls this wisdom earthly, sensual and devilish. Earthly, because it limits its attention to the acquisition and to the possession of the good things of the earth; sensual, because it only animates men with that which feeds their carnal desires and plunges them in the pleasures of the senses; devilish, because, while having the wit and acuteness of a demon, it also has all the malevolence of one. With it one imagines he deceives all others when he only deceives himself.—FÉNELON.

A Look at the Lesson

By REV. DON J. KENYON

For February 26, 1956

Teachings on Stewardship

Luke 19:12-26

GOLDEN TEXT—*"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."*—Luke 16:10.

DEVOTIONAL READING—I Corinthians 9: 16-27.

Introduction

The background reading (Luke 16; 19:11-27) gives us a good idea of Jesus' teaching on stewardship. The unique and elusive truth of Luke 16:1-12 finds its powerful climax in the call to faithfulness in matters temporal and spiritual. The strong teaching of the rich man in hell only further emphasizes the fact that material things can so grip a man in this life that he gives no thought to the life to come. Jesus never eulogized poverty. He did, however, make it clear that poverty is to be preferred to riches if riches destroy our sense of eternal values. The parable which forms the basis of the current lesson finds its occasion in the erroneous conception of an earthly economy for Israel as the will of God. Such a view gradually robbed the Jew of his heaven-born heritage (Luke 19:26).

I. A Divine Commitment (Luke 19:12-14)

(1) "Therefore." This connecting word relates the parable to the preceding verses. (a) Because Jesus was near to the political center of Israel where any kingdom would have its seat of government, and (b) because of the erroneous view that the earthly reign of the Messiah was imminent, Jesus gave this parable to clear up the prevailing errors.

(2) "A certain nobleman." An earthly nobleman would have to consult with Rome to inherit any kingdom. Thus Rome would have to be either conquered or appeased. Jesus uses this figure to relate the idea of a kingdom to be inherited to Himself and to His purpose in the will of God. Jesus was soon to go back to heaven. The kingdom was granted by the Father as the consummation of His redemptive work (Psa. 2:6-9).

(3) "And to return." This is a reference to the second advent of Christ.

(4) "Called . . . and delivered"—a direct reference in application to the commitments of Christian stewardship. (See Paul's view of this in First Corinthians 4:1-5.) We as disciples of Christ are called, separated, commissioned and empowered to do the will of God in this world. A steward is therefore a representative. He is one who is doing the work of another. He uses the influence and authority of another. He is therefore completely responsible to another.

(5) "Occupy." This word is selected in the infinite wisdom of the Spirit and conveys much more to the mind than the English translation would indicate. It suggests the use or employment of a thing or ability with the idea of improving it or increasing its value. The power of the Holy Spirit is personal but is never granted only to *possess*. He is given to us to empower us to do the work of God. The Holy Spirit should enrich and expand the quality of our lives and the effectiveness of our service to others.

(6) "Till I come," the period of stewardship designated to the servant. No age is too apostate, no obstacle is too great. The problems of our day are to be matched with the power of Pentecost. Thus the ten pounds represent a sufficient commitment.

(7) "Citizens hated him." Those who listened to this parable might possibly have been thinking that Jesus was referring to the unpopular Herod Archelaus who went to Rome to confirm his appointment as the king over the portion of Judaea which he was granted by his father, Herod the Great. The unsuccessful attempt of the Jews to thwart this appointment was still an open wound politically. This historic fact at least gave this parable a stronger meaning. Christ here applies it to His own departure and return. He, too, was hated among them because His righteous life was a rebuke to their sin.

II. A Divine Reward and Reckoning (Luke 19:15-25)

(1) "When he was returned." The emphasis here is upon the suddenness of His return and the certainty of the reward of His faithful servants and reckoning with the unfaithful. Bear in mind the distinction between the hatred of the citizens and the loyalty of the servants.

(2) "Gained by trading." Carried over into the spiritual application of the truth of this parable, this would mean that an account must be given of the wise or unwise use of the great commodities of the Church—the gospel message, the great teachings of the Old and New Testaments, prayer, the power of the Spirit, etc. "Trading" suggests activity with intelligence. If Christianity is anything, it is *active*.

(3) "Ten pounds . . . ten cities." Very little compared with very much. At the most this ten pounds would have amounted to $150. The pledge of our total heavenly inheritance is the "earnest" of the Spirit. Our attitude toward Him in our service for God will determine the nature of our reward. The amount of the original commitment is determined by a sovereign God. The use of that com ment is largely determined by the yiel ness of man to a sovereign God. The ward of stewardship is consequently b upon the faithfulness to this commitm (1 Cor. 4:2, 5).

(4) "Out of thine own mouth." judgment of the unfaithful steward grounded in his appraisal of the capric nature of his king. It is sufficient to mark in this connection that a man n *know* God and His nature and wil order to serve Him intelligently effectively. All our failures have t basis in a misconception of our Lord His will.

III. A Divine Principle (Luke 19:26)

(1) "Every one," the announcemen a universally applicable principle.

(2) "Which hath." The basis spiritual growth, achievement and matu is the wise use and appreciation of gifts and graces of God. Jesus foun necessary to explain this because of obvious surprise in verse 25 that the who had the most should be given m

(3) "Taken away." Permitting the b ings and gifts of heaven to mold and cay in the "napkin" of smug indiffere (v. 20) means that we ultimately lose our sense of spiritual values and bec useless to God and subjects of His wr ful judgment (v. 27).

God aimeth in all His dealings with children to bring them to a high conte of and deadly feud with the world withholdeth from them the childish toy the earthly delights that He giveth others, but that He may have all affections centered upon Himself.—SAM RUTHERFORD.

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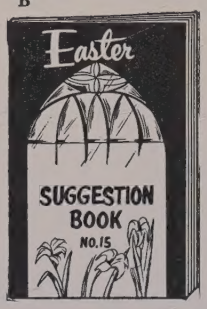
A

B



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